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China

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DIVISION OF FOREIGN MISSIONS, NCCC/USA
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Far Eastern Office - China Committee

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May 7, 1957

Note: The following historical survey was prepared by Dr. Price at the request of the China Committee at its annual meeting, primarily to furnish material of use to mission boards and other agencies in connection with observances of the 150th year of Protestant Christian work in China. Extra copies may be secured from this office at \$0.15 each (or \$12.50 per hundred).

Wallace C. Marvin

150 YEARS OF PROTESTANT CHRISTIANITY IN CHINA

By Frank W. Price, Director
Missionary Research Library

On January 31, 1807, Robert Morrison, age 25, sailed from England on the good ship Remittance and reached New York on April 20 after a voyage of 79 days. He spent three weeks in New York, Philadelphia and Washington, visiting Christian friends, explaining his mission, and securing letters of introduction to American consular and business people in Canton. Morrison's host in New York described their visit to the shipowner before embarkation who looked with "suppressed ridicule" upon the would-be missionary as a "deluded enthusiast," and said, "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the Chinese empire?" "No, sir, I expect God will" was the firm reply.

On May 12, 1807 (exactly 150 years before the Commemoration Service in New York) Morrison sailed from New York in the vessel Trident for a stormy voyage of 113 days around Cape Horn, across the Pacific by way of Java to Canton, which he reached on September 7.

When young Morrison first volunteered for service overseas to the London Missionary Society he wrote to his Scotch Presbyterian father, "I know that the redeemed of the Lord are to be gathered out of every nation, every kindred and every language under heaven. I think it is my duty to quit this country where there is abundance of laborers and go to those countries where there are few or none."

At another time Morrison wrote, "The conqueror, the author of genius and the dignified prelate or popular preacher, who enters into other men's labors, are those who appear to effect great things; the pioneer is forgotten." Today we remember this great pioneer. Yet it is easy to overlook the extraordinary difficulties under which he labored and achieved. His entrance to China was opposed by the Manchu officials and by the East India Company which was then seeking trade with China. He was able to make only one trip to Peking and the vast hinterland, as a member of Lord Amherst's embassy in 1816. Much of his life he suffered from ill health. He was separated at long intervals from his family, once for over six years. He returned to England but once for furlough in 27 years of missionary service. When he died his wife and younger children had gone to the home country and no word had been received from them for a year; only his oldest son was by his side. In spite of innumerable hardships and trials Morrison learned to speak, read and write Chinese with exceptional skill. He prepared a grammar and a dictionary of the Chinese language, completed a translation (in 1819) - into a Chinese style which could be understood by the people of both Old and New Testaments. Scores of other books, pamphlets and articles came from his pen. He kept a fascinating journal which was published

five years after his death by his wife. Morrison was a notable linguist, historian, scientist, preacher, but above all a missionary. "A Christian missionary," he wrote, "is not sent to India or any other part of the world to introduce the English customs but Christ's gospel."

After seven discouraging years in China, in 1814, Morrison baptized his first convert, Ts'ai A-ko, a young worker in the Chinese printing shop that published the new Bible translation. The pioneer missionary wrote in his journal, "At a spring of water issuing from the foot of a lofty hill by the seaside, away from human observation I baptised in the name of the Father, Son and Holy Spirit the person whose character and profession has been given above... May he be the first fruits of a great harvest, one of millions who shall believe and be saved..."

Robert Morrison died in 1834, knowing actually but a tiny Chinese church of a dozen Christians, and Leang A-fah the first ordained preacher, yet seeing in his vision "millions who shall believe." On his tomb at Macao are engraved these words, "Blessed are the dead that die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"The first fruits of a great harvest." Following the baptism of Ts'ai A-ko these are some important dates and events and personalities in the story of Protestant Christianity in China.

1818. Morrison founded the Anglo-Chinese College at Malacca.

1827. The first German missionary, the Rev. Charles Gutzlaff, began journeys up and down the China coast.

1830. Morrison and Milne began editing the Chinese Repository, a scholarly journal.

The American Board of Commissioners for Foreign Missions (at that time interdenominational) sent two American missionaries, David Abeel and Elijah C. Bridgman, to join Morrison at Canton.

1833. S. Wells Williams, the noted missionary scholar, arrived in China. (He published his well-known book The Middle Kingdom in 1848.)

1834. Dr. Peter Parker, the first medical missionary, reached China and opened (1835) a hospital in Canton, especially for eye diseases.

1835. The first American Episcopal missionaries arrived in China; the first Baptist missionaries in 1836; the first American Presbyterian missionaries with their wives in 1838 to work among Chinese in Singapore.

1843. Mission work was started at Shanghai and gradually extended to the surrounding area.

1844. Mission work (evangelistic and medical) was begun at Kulangsu opposite Amoy, laying foundations for a strong Protestant movement in Fukien province. American Presbyterian Mission moved to Ningpo.

1845. First Chinese Protestant Church (Presbyterian) was organized in Ningpo. Famous missionaries of early years in Ningpo: Walter M. Lowrie (first martyr, killed by pirates), John L. Nevius, W.A.P. Martin.

First Christian press started on Chinese soil.
Founding of the Presbyterian School which later developed into Hangchow Christian University.

1847. Methodist mission work was begun at Foochow; in 1848 at Shanghai.

1847-1854. Yung Wing and two other Chinese students who had been in Mr. Gutzlaff's school and later in the Morrison Educational Society School, studied in the United States. Yung Wing graduated from Yale College in 1854, then returned to China as an active Christian in business circles. He later organized the first Educational Mission which sent more than one hundred Chinese students to the United States for study (1872-1881).

1848-1864. The Taiping Rebellion against the decadent Manchu Government was led by Hung Hsiu-ch'uan who had been influenced by reading of the Bible and Christian literature and who organized a "Worship God Society." What began as a people's rebellion turned later into a fanatical movement and was finally subjugated by the Manchus. Between 20 and 30 million people lost their lives.

1858. As a result of new treaties many additional ports were opened to foreign trade and residence. Missionaries found a larger opportunity to preach the Gospel and many pressed on to the interior at their own risk. The American consul at Hangchow said to a missionary group there in 1873, "The right of missionaries to reside in Hangchow is only such as the Chinese give you. We are willing and pleased to have you reside there if you can do so with their consent."

1861. Griffith John and Robert Wilson founded the first permanent Protestant mission in Hankow; John made a journey to Szechwan in 1867 and through Hunan in 1880.

1863. The first Bible Society (National Bible Society of Scotland), represented by Alexander Williamson, began its work in China; later Williamson founded the organization which grew into the Christian Literature Society.

1864. Twenty Protestant missionary societies and 189 missionaries were serving in China.

1865. The school was founded which later became St. John's University.

1866. The China Inland Mission, which became the largest single mission in China, began its pioneer work. (J. Hudson Taylor had first come to China in 1853).

First theological school was founded at Amoy.

1871. Missionary work was begun in Formosa (now Taiwan) by the Canadian Presbyterian Church.

First Christian school for the blind was started at Peking. Steam vessels begin to cross the Pacific.

1877. The first All-China Missionary Conference was attended by 142 missionaries. At this time there were over six thousand Protestant Christians in China.

- 1872. The first widely acceptable Mandarin New Testament was published.
- 1873. The first woman medical missionary (Dr. Combs, American Methodist) arrived in Peking.
- 1874. The first Christian anti-footbinding society was organized at Amoy.
- 1876-1879. Great famine in North China; many missionaries helped in relief work; three died from diseases contracted in the service.
- 1879. Conversion of Pastor Hsi of Shansi, perhaps the best known Chinese Christian preacher and writer of the 19th century.
- 1886. The English Society of Friends entered China.
The Disciples of Christ (American) began work in China.
- 1888. The Christian and Missionary Alliance sent their first missionaries to China.
- 1890. The Second all-China Missionary Conference met at Shanghai attended by 445 missionaries representing 36 societies. The only two Chinese delegates were Pastor and Mrs. Yen Yung-kiung, parents of W.W. Yen who later became a prominent official. The Conference took strong actions against the opium evil. At this time there were over 40,000 Protestant Christians in China.
- 1892. Sun Yat-sen graduated in medicine at Hongkong; he received baptism, and soon afterward he began to organize a national reform movement.
- 1895. The first resident representative of the Y.M.C.A. was sent to China. (D. Willard Lyon). School associations had been formed as early as 1885.
Four missionaries of the Church Missionary Society were killed in Fukien Province.
First visit of Dr. John R. Mott to China.
China's defeat at the hand of Japan is a shock to the empire; Formosa was lost to Japan.
- 1899. The first City Y.M.C.A. was organized.
- 1900. Boxer Outbreak as a result of growing anti-foreign feeling and resentment against western aggression in China. Severe persecution of the Christian Church especially in north China, resulting in the killing of 135 foreign missionaries and 53 missionary children, and thousands of Chinese Christians.
- 1905. The old civil service examination system was abolished by the Government.
In this decade many Christian colleges and schools were begun or strengthened; interdenominational cooperation made strong advances.
Five years after the Boxer Outbreak, 178,251 baptized church members were reported for all China.

- 1906. The Chinese Independent Church was organized.
- 1907. The Centenary Missionary Conference met at Shanghai, with an attendance of 1,186 of whom five were Chinese Christians.
- 1908. The first City Y.W.C.A. was started.
- 1910. The Edinburgh Missionary Conference brought together 1,200 delegates from all over the world. China was represented by a large missionary delegation and four Chinese Christian leaders including Dr. C. Y. Cheng who made a notable short address to the conference expressing the desire of the Chinese Church for independence.
- 1910-1911. The Chinese Revolution overthrew the Manchu Dynasty and China became a republic.
 - A total of 207,747 baptised Christians were reported.
- 1912. Nanking Theological Seminary began as a union institution of several denominations.
 - The Chung Hwa Sheng Kung Hui, Anglican Church of China was organized.
- 1913. The China Continuation Committee was organized, following the Edinburgh Conference.
- 1916. Founding of University of Nanking College of Agriculture.
 - Founding of Ginling College, first Christian college for women.
- 1917. Founding of Yenching University.
- 1918. Organization of the Presbyterian General Assembly for all China.
- 1919. "China for Christ Movement" was launched.
- 1917-1919. Over two hundred China missionaries and Chinese Christian students (mostly in U.S. universities) served in the Y.M.C.A. for Chinese Labor Corps in France (during World War I). James Yen here started the Mass Education Movement with literacy classes for Chinese workers overseas.
- 1921. Beginning of the Literary Renaissance Movement under Dr. Hu Shih; this stimulated the production of Christian literature by Chinese writers.
 - Beginning of "The Jesus Family."
- 1922. The National Christian Conference met at Shanghai, (May 2-11) attended by 486 missionaries and 564 Chinese Christian representatives. Dr. C. Y. Cheng (Cheng Ching-yi) was elected Chairman; two of the four vice-chairmen were Chinese and two of the four secretaries. Dr. Timothy T. Lew (Liu T'ing-fang) made one of the keynote addresses, in which he said, "The great foundation of the Church has been laid by the devoted servants of God, both the missionaries and the Chinese Christian workers... We who are here today stand upon this foundation with awe and reverence. The voices of the pioneers are still ringing in our ears, the martyrs'

blood which soaked the cornerstone is still fresh." He outlined the kind of Church which Chinese Christians desire: fearless fighter against sin, faithful interpreter of Jesus, flaming prophet of God, obedient disciple of the Holy Spirit, worthy teacher of the Bible, genuine servant to the Chinese people, defender of the unity and comprehensiveness of the Church, courageous experimenter in cooperation. Finally he said of the Church in words which reverberated around the world, "She shall teach her members to agree to differ but resolve to love."

In this year the Protestant church membership in China numbered 402,539.

1922. World's Christian Student Federation met at Peking, bringing representatives from many foreign countries and creating great interest in China.

Beginning of strong anti-Christian movement among the intellectuals of China.

1925. Death of Sun Yat-sen.

May Thirtieth incident in Shanghai, shooting of Chinese students by foreign police, inflaming anti-western feeling.

Total missionary body was listed as 8,158 (increased from 6,392 in 1918), the peak of missionary numbers in this century.

1927. Church of Christ in China formed by union of many denominations, especially Presbyterian, Congregational, Reformed and English Baptist. Dr. Cheng Ching-yi was first Moderator.

1928 National Government was established at Nanking.

The Jerusalem Conference of the International Missionary Council was attended by a strong delegation from China, including 13 Chinese and 7 missionaries. Dr. David Z.T. Yui, General Secretary of the National Committee Y.M.C.A. and then Chairman of the National Christian Council, was prominent in the gathering.

1929. Organization of the Lutheran Church of all China.

1930. Chiang Kai-shek received Christian baptism from Methodist Pastor Z.T. Kaung.

1931. National Conference on Religious Education leading to the organization of the National Committee for Christian Religious Education and Religious Education Fellowship; these supplemented the work being done by the China Sunday School Union.

Japanese invasion of Manchuria, affecting mission work in the north-eastern provinces and later in North China.

1932. The great Yangtze River flood. Churches took active part in relief work.

1935. First all-China Theological Education Conference, with Dean Luther A. Weigle of Yale Divinity School as special consultant.

1936. Miss Wu Yi-fang, Ph.D., President of Ginling College was elected Chairman of the National Christian Council, and Dr. W. Y. Chen as General Secretary.

Hymns of Universal Praise, hymnbook sponsored by many denominations, was published, containing improved translations of western hymns and many Chinese hymns and tunes; Dr. T. T. Lew, editor. More than 100,000 copies were paid for before publication date.

1938. Conference of International Missionary Council which was to have met at Fangchow, China, assembled instead at Tembaram near Madras, India. The Chinese delegation made a profound impression upon the Conference. Thirty-one Chinese Christian leaders came from China in spite of the war situation, and 18 missionaries.

1937-1945. The Sino-Japanese War began on July 7, 1937. Much destruction at Shanghai, Canton, Nanking, Hankow, Chungking and other cities. Many mission and church institutions moved to Free China. Christian worship and activities continued on both sides of the fighting lines. The Churches played a vital part in various kinds of wartime service and relief. Chungking, Chengtu, Kunming, Kweiyang, Sian, were important centers in Free China. After Pearl Harbor hundreds of missionaries were interned at Shanghai and various inland cities; some were repatriated during the war, others were held until peace came. Churches in areas of war and bombing suffered heavy losses. However, many new Christian enterprises were begun in the war years, including the Border Tribes Mission of the Church of Christ in China. V-J Day brought widespread joy, mixed with anxiety because of the civil war.

1945-1948. Years of post-war rehabilitation, mounting inflation, widening areas of civil conflict, intense social restlessness, fruitful evangelistic opportunity.

1948. The first General Assembly of the World Council of Churches, meeting at Amsterdam, was attended by ten Chinese Christian leaders. Dr. T. C. Chao was elected one of the six Presidents of the Council; he resigned in 1951.

1949. The Communist Army and Party take over China.

1950. Organization of the People's Republic of China. National Government moves to Taiwan. Large-scale missionary evacuations.

Directory of the Protestant Christian Movement in China (published by the National Christian Council) showed over 900,000 communicant members of Protestant Churches. Also, 13 Christian universities, 240 Christian middle schools, and 322 Christian hospitals and medical centers; these were soon to be incorporated into the state system of education and medicine.

1951. Conference of Christian leaders in Peking, called by Communist Government; organization of Christian Church Three-Self Reform Movement Committee which later became Three-Self Patriotic Committee. Several conferences have been called in the past five years by this new organization, and many activities are promoted under its leadership.

1957 finds Christian communities on the mainland of China, in Taiwan, in Singapore, Malaysia, Indonesia, the Philippines, in the United States and Canada, and in many other parts of the world. These communities are now physically separated but all hope and pray for a day of restored Christian fellowship. The Church in Communist China carries on, fruit of a century and a half of missionary and Chinese Christian witness, facing new conditions and problems, adding new members, suffering new trials. Chinese Christians and all friends of China can look back to the pioneers and say:

"And the work that you have builded, oft with
bleeding hands and tears,
Oft in error, oft in anguish, will not perish with
your years.
It will live and shine transfigured in the final
reign of right,
It will pass into the splendors of the city of
the light."

American Baptist Foreign Mission Society
American Board of Commissioners for Foreign Missions
China Committee of the National Council of the Churches of Christ in the U.S.A.
Board of Foreign Missions of the Presbyterian Church in the U.S.A.
Board of Foreign Missions of the Reformed Church in America
Board of Foreign Missions of the United Lutheran Church in America
Chinese Christian Fellowship in New York
Chinese Fellowship Committee of the Riverside Church
Chinese Student and Alumni Services in the New York Area
Division of World Missions of the Board of Missions of the Methodist Church
Overseas Department of the National Council of the Protestant Episcopal Church
Protestant Council of the City of New York
True Light Chinese Lutheran Church
United Board for Christian Higher Education in Asia
Woman's American Baptist Foreign Mission Society
Women's Division of Christian Service of the Board of Missions of the Methodist Church

cordially invite

Y O U, Y O U R F A M I L Y A N D F R I E N D S

to a

SERVICE OF THANKSGIVING FOR 150 YEARS OF PROTESTANT CHRISTIANITY IN CHINA

on

Sunday, May 12, 1957

4:00 P.M.

in

the Nave of

The Riverside Church

490 Riverside Drive
(near 122nd Street)

* * * * *

PROGRAM

Invocation, Scripture Reading, Prayer
Special Music by the Chinese Chorus of New York
Offering for Work among Chinese through Church World Service

ADDRESSES:

DR. T. Z. KOO
Former Secretary of the World Student Christian Federation
Former Professor of Iowa State and Bucknell Universities

THE REVEREND TRACEY K. JONES, JR.
Former Missionary to China
Administrative Secretary for China and the South East Asia of the Board of Missions
of the Methodist Church

SERVICE OF THANKSGIVING
FOR 150 YEARS OF
PROTESTANT CHRISTIANITY IN CHINA

SUNDAY, MAY 12, 1957



"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Matthew 28:19,20

THE RIVERSIDE CHURCH
Riverside Drive and 122nd Street
New York City



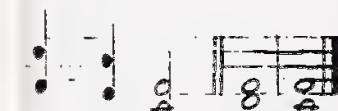
h the road be steep.
ed in tasks of love.
nd hon'ring Heaven.
to do Thy will;



from their sleep.
for God a - bove.
a sav - ing leaven.
we'll soon ful - fill.



firm and strong.
y, Christ is here.
s be our goal.
Sound the Word!



All to - ge - ther, al - ways for - ward, March with bold mel - lo - dious song.
Free and e - qual, lov - ing com - rades, Strive to bring God's glo - ry near.
Grant Thy mer - cy, and pro-tec - tion From all ills of flesh and soul.
Stand up strong and give and wit - ness - In the bod - y of our Lord. A-men



ORDER OF SERVICE

FOUR O'CLOCK

ORGAN PRELUDE

TED ALAN WORTH

(The congregation is requested to preserve silence and to engage in private meditation.)

ADORN THYSELF, O MY SOUL

Sigfrid Karg-Elert

ARIA CON VARIAZIONNE

George Fredrick Handel

CLAIR DE LUNE

Louis Vierne

PROCESSIONAL HYMN — JESUS SHALL REIGN WHERE'ER THE SUN

No. 397

(As the organ begins to play, the congregation is asked to rise and join in singing the entire hymn.)

CALL TO WORSHIP

FRANK W. PRICE

(Congregation seated)

SANCTUS

INVOCATION AND THE LORD'S PRAYER

HYMN (OLD HUNDRETH)

No. 11

(Congregation rising with the choir.)

SCRIPTURE — LUKE 4:16-21

GEORGE GENG

MATTHEW 28:16-20

ANTHEM — HOW LOVELY ARE THE MESSENGERS

F. Mendelssohn

How lovely are the messengers that preach us
the gospel of peace.
To all the nations is gone forth the sound
of their words,
Throughout all the lands their glad tidings.

WING-HEE WONG, *Conducting*

PRAYER

HERBERT WELCH

OFFERTORY STATEMENT

WALLACE C. MERWIN

ANTHEM — LET THEIR CELESTIAL CONCERTS ALL UNITE

G. F. Handel

Let their celestial concerts all unite,
Ever to sound His praise in endless morn of light.

PRESENTATION OF THE OFFERING

ADDRESS

T. Z. Koo

"What Christianity Has Meant to China"

HYMN — CHURCH OF CHINA, RISE AND STAND FREE (See a separate sheet)

(Congregation rising with the choir.)

ORDER OF SERVICE (Continued)

ADDRESS	TRACEY K. JONES, JR.
"What Christianity in China Has Meant to America"	
RECESSATIONAL HYMN — IN CHRIST THERE IS NO EAST NOR WEST (Congregation rising with the choir.)	No. 383
BENEDICTION	M. GARDNER TEWKSBURY
(Congregation seated)	
ORGAN POSTLUDE	TED ALAN WORTH
THOU ART THE ROCK	<i>Henri Mulet</i>

MEMBERS of the congregation are invited by The Chinese Christian Fellowship in New York to the Assembly Hall for an hour of informal visiting with friends after the service.

THE MUSIC is provided by The Chinese Chorus of New York under the leadership of Mr. Wing-Hee Wong, Conductor, and Mr. Richard Liu, Chairman, with a number of friends participating among whom are members of The Riverside Church Choir, The Central Baptist Church Choir, The Union Theological Seminary Choir, and The Ten Eyck Choraliers.

THE USHERS who are assisting today are members of the Chinese Christian Fellowship in New York, members of The Riverside Church and the Riverside Board of Ushers.

DIRECTORY OF THE PARTICIPANTS

MR. TED ALAN WORTH — Organist, St. Mary's Episcopal Church, New York.

DR. FRANK W. PRICE — Director, Missionary Research Library; Adjunct Professor, Union Theological Seminary.

DR. GEORGE GENG — Secretary, Chinese Student and Alumni Services in the New York Area; Special Assistant to the Ministers, The Riverside Church.

MR. WING-HEE WONG — Doctoral Candidate of Music Education, Teachers College, Columbia University.

THE RIGHTEOUS REV. HERBERT WELCH — Former Bishop of the Methodist Churches in China, Korea and Japan.

DR. WALLACE C. MERWIN — Executive Secretary, Far Eastern Office, Division of Foreign Missions, National Council of the Churches of Christ in the U. S. A.

DR. T. Z. KOO — Former Secretary, World Student Christian Federation; Professor Emeritus, Iowa State University.

THE REV. TRACEY K. JONES, JR. — Administrative Secretary for China and South East Asia, the Board of Missions of the Methodist Church.

THE REV. M. GARDNER TEWKSBURY — Secretary, Chinese Student and Alumni Services in the North East Area.

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CHURCH OF CHINA, RISE AND STAND FREE

Chu Pao-yuan (1933)
Tr. by F. W. Price (1957)

"Independence"
8.7.8.7.D.

Music by K. C. Wang
1934

1 Church of Chi - na, rise and stand free, On-ward, though the road be steep.
 2 Ho - ly Spi - rit, bond of un - ion; Chris-tians, linked in tasks of love.
 3 Chi - na, land of an - cient sa - ges, Seek-ing truth and hon-ring Heaven.
 4 Fa - ther, come and lead Thy Chil - dren, Make us one to do Thy will;

Blow the trum - pet of the Gos - pel, Call our peo-ple from their sleep.
 Brave all hard - ships, fight all pe - rils, Build our Church for God a - bove.
 Bless, O Lord, our land and peo - ple Make Thy Church a sav - ing heaven.
 Glad com - pan - ions, joined in pur - pose, Then our dreams we'll soon ful - fill.

Do not di - vide, shun all dis - cord, Be of one heart, firm and strong.
 Forms come and go, faith a-bides still; Where two-three pray, Christ is here.
 Let wis - dom shine, light on our way, Let right-eous-ness be our goal.
 Joy - ful we watch Asia's ~~stitches~~ grow. Hal - le - lu - jah! Sound the Word!

All to - ge - ther, al-ways for - ward, March with bold mel - lo- dious song.
 Free and e - qual, lov - ing com - rades, Strive to bring God's glo - ry near.
 Grant Thy mer - cy, and pro-tec - tion From all ills of flesh and soul.
 Stand up strong and give and wit - ness - In the bod - y of our Lord. A-men

中華教會自立歌

(一) 中華教會從今自立，基督教門徒各爭先，

快快吹起福音號筒，喚醒同胞在今天，

切勿彼此分門別戶，大家意見不宜偏，

協力同心，向前猛進，聖徒相通声氣聯。

(二) 教會統一，聖靈提倡，聖徒協進同担当，

種種阻礙，盡行消滅，組織東方大會堂，

宜重精神，不尚形式，二三祈禱主在旁，

平等，自由，共和，博愛，大同世界主榮光，

(三) 堂堂中華國粹保存，樂道敬天承先聖，

河山奠定，同胞幸福，國化教會氣象新，

文明日進，聖教大行，道德根基在福音，

大造恩周，用康保民，人間憂苦全忘盡。

(四) 願主降臨，引導選民，聖徒聯合事宜成，

萬衆一心，和衷共濟，進行疾速如飛奔，

亞東教會蔚然成立，阿勒盧亞聲相應

自立，自養，自治，自停，萬衆共尊主聖身。